the Chaplain

THE KEEPING OF IMMANUEL'S DAY . . . . Willard L. Sperry

THE CHAPLAINCY AND PUBLIC RELATIONS
James W. Carty, Jr.

PLAYING FAIR WITH ALL DENOMINATIONS . . . . Joe Dana

PSYCHOTHERAPY AS A PREPARATION FOR CHRIST
Charles R. Stinnette, Jr.

December 1954

THE Chaplain

A Journal for Protestant Chaplains

Published bimonthly by The General Commission on Chaplains, an agency of 42 denominations and religious organizations. The total membership of the affiliated denominations exceeds 30 millions.

Member of The Associated Church Press.

Vol. 11 December 1954 No. 6

Articles

THE KEEPING OF IMMANUEL'S DAY ..... *Willard L. Sperry* 1

THE GOSPEL OF LUKE ACCORDING TO MARK IV 5

THE CHAPLAINCY AND PUBLIC RELATIONS ..... *James W. Carty, Jr.* 7

THANKSGIVING 12

PREPARING FOR CHRISTMAS 14

PLAYING FAIR WITH ALL DENOMINATIONS ..... *Joe Dana* 19

PSYCHOTHERAPY AS A PREPARATION FOR CHRIST ... *Charles R. Stinnette, Jr.* 24

WE HEARD THE BELLS AT CHRISTMAS ..... *Cameron P. Hoff* 29

Departments

AT YOUR SERVICE 18

BOOKS 32

THOUGHT STARTERS 30

NEWS ROUNDUP 41

ALL IN FUN! 48

Editor: MARION J. CREEGER
Associate Editor: JULIA A. LACY
Circulation Manager: ISABEL R. SENAR

OFFICERS OF THE COMMISSION: Willard M. Wickizer, chairman; Joseph R. Sizoo, Fred S. Buschmeyer, vice-chairmen; Andrew R. Bird, treasurer; Charles Enders, secretary; Marion J. Creeger, director

Subscription rates to civilians for one year (6 issues) $1.25; single copies 25¢

All contents copyrighted, 1954, by The General Commission on Chaplains, 122 Maryland Avenue, NE., Washington 2, D.C.

by Willard L. Sperry

The Keeping of Immanuel's Day

The Christmas thoughts here are characteristic of Dr. Sperry, who died last summer after 31 years as dean of Harvard Divinity School.

IN HIS *Confessions of a Convert,* which tells the story of his going over from the Church of England to the Church of Rome, Father Robert Hugh Benson says, "It has been very well said that Gothic architecture represents the soul aspiring to God, and that Renaissance or Romanesque architecture represents God tabernacling with men. Both sides are true, yet neither, in the religion of the Incarnation, is complete without the other. On the one side, it is true that the soul must always be seeking, always gazing up through the darkness to a God

Reprinted by permission from Pastoral Psychology (*December 1951*).

who hides Himself, always remembering that the Infinite transcends the finite, and that an immense agnosticism must be an element in every creed; the lines of this world, as it were, run up into gloom; the light that glimmers through carved tracery and heavy stains is enough to walk by, but little more. . . . Then, on the other side, God became man—'the Word was made flesh.' The divine, unknowable Nature struck itself into flesh and 'tabernacled among us, and we beheld His glory.' . . . The round dome of heaven is brought down to earth; the walls of the world are plain to the sight; its limitations are seen in the light of God; the broad sunshine of Revelation streams on all sides through clear windows upon a gorgeous pavement."

Father Benson may have overstated his case, but he does not fail to make it clear that any religion worthy of the name must allow, and indeed require, movement in two directions: from God to man and from man to God. When religion becomes a matter of one-way traffic it loses the peculiar quality of duality which makes it what it is. Hence the total truth of religion is always best stated in a paradox. It is this tension between two antithetical emphases which gives to Augustine's *Confessions* and Pascal's *Thoughts* their strange energy. Indeed, it is this same tension between the thought of God's love for us and our love of God, between his seeking us and our seeking him, which may be found in all the nobler passages of both Testaments, and makes the Bible the religious book it is.

Practically, however, few of us can hold these two ideas in anything like equipoise. We tend, by temperament or circumstance, to stress one or the other. We Americans are an active and aggressive people. There is something of the pioneer and the frontiersman left in our mental habits. We are used to accepting responsibility and making our own way in the world. European churchmen have constantly criticized us, in recent ecumenical gatherings, for our excessive "activism." There is no doubt that we understand the "liberty of the Christian man" better than we understand the grace of God.

Indeed the awareness of God tends to drop below our mind's horizon and our religion moves in the direction of an unashamed humanism, even though we give lip service to our traditional theism. Religion thus becomes in our thought as in our practice a matter of man's responsibility and initiative. We have to steady the ark of God, not trusting it to stand on its own base. We hardly understand the whimsical yet reassuring statement of the essayist that God must be frightened to see his human children playing so recklessly with matches, did he not

realize that the fabric of the universe is non-combustible.

All this is second mental nature with us, and to a degree that we seldom realize. The result is that in troubled and perplexing times like this we have all but forfeited that distinctive quality which religion should impart to man, a sense of reposefulness, of "central peace subsisting at the heart of endless agitation." Our religion is morally earnest, but it is strained and anxious. In our more reflective moments we realize that God cannot be held chargeable for the state of our world, save in so far as he has given man a genuine free will. Our wars and rumors of wars are our undoing. Thus there is abroad a widespread feeling that the celebration of a festival like Christmas in times like this is little more than an ironical farce.

The Bible never denies for a moment, even in the Gospels—perhaps least of all in the Gospels—that it is man's religious duty to be an earnest seeker after God. But this idea is always prefaced by the conviction that God is a seeker after man. Rudolf Otto cites as one of the most "numinous," i. e., mysterious and moving, sayings of the Bible the Gospel statement that "the Father seeketh such to worship him." Theoretically most of us accept that statement; emotionally we seldom feel its truth and tremendous force.

If one takes the trouble, as Christmas comes around again, to read and then to ponder the Christmas stories in the Gospels one is struck by the fact that in those stories the whole movement is from God to man, from heaven to earth. The subsequent moral activism of the Gospels, as of all the later New Testament, is here prefaced by the massive, majestic and serene invasion of our too human world by divine realities. The whole record is that of an imperious taking over of our human world by forces stronger and wiser and better than our own meager human wit and skills. The angel of the Annunciation, the angel choirs in the skies, the calm of Bethlehem, the adoration of the Wise Men, all this has its origin in a world other than that of our too familiar "smoke and steel." It has its origins beyond "this dim spot that man calls earth."

These are, then, days when we ought to try to correct our human—all too human—sense of our sole responsibility for all that we mean by religion with the recovery of a quiet confidence in all that is meant by the word Immanuel—God with us. The Word came and tabernacled with us. In so doing Christ did not reduce us to a helpless and impotent quietism. We are left with our almost insoluble moral problems, as we know them in our tragic modern world. We

have to make our own ventures of faith with such good conscience as we have. God cannot do his work in history without us. We remain seekers. But all these responsibilities are prefaced by the prior conviction that we have been found of God before ever we shall find him, that we are apprehended by Christ before ever we apprehend him.

In so far as we can recover these convictions, relatively neglected by us in our moral zeal to bring in the Kingdom single-handed, we can keep Christmas with good faith, and rid its observance of the embittered suspicion that its story is a pious fancy, lovely but quite incredible. For that story is not a flight from reality, but a recall to the total reality of religion, which in our preoccupation with our own affairs we have been missing. Thus we can say with Julian of Norwich—even though by ways and means which we may not clearly see—"All shall be well, and all shall be well, and all manner of things shall be well."

Echoes of Evanston

Bishop G. Bromley Oxnam: "We have learned how to study, to speak, to stand, and to serve together. . . . We intend to stay together.

Dr. Robert L. Calhoun: The popular paraphrase of *eschatology* as "doctrine of the last things" favors misinterpretation. Eschatology is the doctrine of the *limits* or *boundaries* of our living, in time and existence, toward which at every moment our whole life tends."

Bishop K. F. Otto Dibelius: "We cannot and dare not be satisfied to live within churchly liturgies, to present the word of God and to leave it up to men to see how they can ever apply it to their lives. We feel responsible before God to help them in their efforts. We must help them to lead their lives in their vocation and as citizens of the state in such a way that their conscience will not be injured and that they can remain in an atmosphere of love and truth."

Dr. Reinhold Niebuhr: "The most thrilling part of the ecumenical enterprise has been, not so much the increasing unity which we have experienced, but the increasing purity of the gospel message by the elimination not only of nationalistic and other parochial heresies but of all those forms of worldly wisdom which colored and obscured the plain truth of the gospel."

The Gospel of Luke

According to Mark IV

Harvard's great Mark IV computer does not spend all its time figuring out problems in physics and aerodynamics. Sometimes its electronic brain cells think about the Bible in Greek.

The Rev. John William Ellison, rector of the Episcopal Church of the Epiphany in Winchester, Mass., has been working for several years at the monstrous task of comparing varying manuscripts of the Greek New Testament. All of the 4,600 known versions are copies (or copies of copies of copies) and few are exactly alike. The copyists added words and omitted words. They changed spellings to fit their times and even changed meanings to conform with current notions. They made all sorts of mistakes. Mr. Ellison's project has been to try to find out what variations went in "families," indicating that groups of manuscripts were copies from the same original or from one another.

Plodding through 311 versions of the Gospel According to St. Luke, he found 2,000 variations in only two chapters. In 15 verses he found 400 variations. The whole book probably contains more than 100,000 differences. It was obviously impossible, in one human lifetime, to make any sense by the usual methods out of all this confusion.

So Mr. Ellison went to Harvard's Computation Laboratory to find whether the Mark IV could straighten out St. Luke. The mathematicians who serve the great computer decided that the Biblical problem was "realistic" and told Mr. Ellison how to translate parts of the Gospel into mathematical language that the Mark IV would understand.

This task in itself was laborious. Each variation in the manuscripts had to have a description in numerical code. For four related versions of Luke 2:12 the code came out:

2	12	01	2	20
2	12	03	2	12
2	12	07	2	16
2	12	09	2	16

The first two columns identify chapter and verse. The other code numbers describe the variations and tell where they occur. When such code numbers were properly packaged and fed into the Mark

Reprinted by permission from Time *(August 9, 1954)*

IV, it replied with figures telling which of the 311 versions of the Gospel are identical or similar.

Mr. Ellison's task is far from finished, but already he can say that 16 medieval manuscripts from widely separated libraries belong to the same "family." They were copied from the same lost manuscript or from each other. Sometime next year, with the help of Mark IV, he hopes to have all versions of St. Luke's Gospel arranged in families.

Ecumenical Fellowships

Dr. W. A. Visser 't Hooft and President Nathan Pusey of Harvard are among those appointed to the board of advisers of a new program for advanced religious studies to be inaugurated next year by Union Theological Seminary, New York.

The 14-man advisory board will assist seminary faculty members in the supervision of the five-year program made possible by a $525,000 grant last April by the Rockefeller Foundation. Beginning with the term 1955-56, about twenty-five young religious leaders from Christian churches throughout the world will be brought to the nondenominational seminary each year under a system of "ecumenical fellowships."

The Fellows, to be chosen on the basis of nominations by officers of church bodies and Christian organizations, will be drawn chiefly from major Protestant and Eastern Orthodox communions, although members of the Roman Catholic Church and adherents of non-Christian religions are also eligible. All will reside at the seminary.

The program will be directed by Dr. M. Searle Bates, professor of missions at Union Theological Seminary, in association with Dr. Kenneth S. Latourette, professor-emeritus of missions and Oriental history at Yale University, and Dr. Hendrick Kraemer, formerly professor of the history of religion, University of Leyden, and director of the Ecumenical Institute, Bossey, Switzerland.

Dr. Kraemer will be the 1955-56 Harry Emerson Fosdick visiting professor at the seminary.

The Chaplaincy and Public Relations

(*See also Mr. Carty's review of* Effective Public Relations, *pp. 33-35 below.*)

JAMES W. CARTY, JR., Religious News Editor, The Nashville Tennessean

EFFECTIVE public relations will help the interpretation and growth of religious programs and spiritual life at Air Force bases, Army posts, and Naval stations.

Yet the greatest weakness handicapping the work of today's religious leaders, chaplains and civilians alike, is their inability to communicate well.

My impressions about the inadequate communication of ministers, in or out of military service, are the result of observation. During my recent chaplaincy tour I had occasion to attend worship services conducted by various men and, also, to inspect the public-relations programs of several installations. Now each Sunday I cover a different church service for "A Reporter Goes to Church," regular Monday morning feature carried by *The Nashville Tennessean.* In addition, I receive the

An Air Force chaplain (Disciples), in 1951-52, and a graduate of Medill School of Journalism, Northwestern University, the author knows his subject. Mr. Carty writes: "I am in an air reserve unit, and we have just formed an information flight here. Reportedly, it is the second in the nation; people in advertising, radio-TV, newspaper work, and allied fields serve as an advisory group."

weekly church bulletins, parish papers, and press releases of various congregations.

Fortunately, church leaders increasingly are aware of their deficiencies in this vital area of mass communication and express their hunger for knowledge in various ways.

Approximately 300 ministers, teachers, presidents of church organizations, and publicity chairmen attended a religious-journalism seminar sponsored by *The Tennessean*. They came out on a January day made nasty when unseasonably hot weather turned to sleet and rain.

They heard Dr. Roland E. Wolseley, professor of journalism at Syracuse University, discuss the relation of press and pulpit. They listened to editors of *The Tennessean* and then, through their seminar representatives, told what the Catholic, Jewish, and Protestant faiths expect of the press.

They were given a manual, *What Is Church News? How Do You Get It Printed?*

Clergymen—chaplains and civilians alike—need both a personal philosophy of public relations and a knowledge of techniques and tools that can implement their beliefs.

From journalism, psychology, sociology, and semantics, church leaders can derive insights for forming a philosophy of public relations. From books on writing, they can learn practical techniques.

The first tenet of a theory of communication is a belief in the people's right to know. In a civilian congregation the budget is the concern, not only of the finance committee, but of the whole congregation. In military service, the frequency or infrequency of hospital and guardhouse visits by the chaplain is the business of the personnel of the entire installation. This is because the chaplain does his work, not for himself, but as a contribution to the total welfare and mission of the base.

This recognition of the people's right to have knowledge about the people's business does not mean that the minister or chaplain should violate professional secrets. Confidential information, given through counseling, remains the secret of the counselor and counselee.

Democratic faith in the people's right to know does mean, however, that such things are the concern of the whole people, of a town or military installation, and that leaders have a responsibility to communicate this knowledge.

A theory of communication accepts **a second tenet**: every chaplain has public relations whether he desires them or not. These relations may be conscious, or unconscious, systematic or unsystematic, planned or unplanned, effective or ineffective in regard to

advancing the Kingdom of God on earth.

The wise chaplain will note that he has different relations with many publics. These publics, grouped by interest, are the whole constituency of a military installation, the worshiping public, the guardhouse public, the hospital public, the character-guidance councils, the staff of the commander.

Refusal to acknowledge the need for a planned public-relations program and failure to develop an effective program of interpretation mean that developments will be haphazard. Personnel will form opinions about the chaplaincy program, some of which will be true and others of which will be based on incomplete information and untruth.

By declining to co-operate in an interpretative program, the chaplain in effect says he does not care whether the opinions of people are true or fair or complete.

A third tenet is the realization that a chaplain should not try to sell a better product than he has available. In other words, a chaplain should not affirm he has a vital program unless he really has one.

This tenet is undergirded by the belief that interpretation should be by factual information, integrity, and honesty. Interpretation explains and clarifies the program that really exists.

The fourth tenet of the theory of communication is the belief that the most effective public-relations work of the chaplaincy consists of a vital, dynamic religious program. Such a program will speak for itself as to whether or not it is worthy of interpretation and development.

By word of mouth, officers and enlisted men will spread their beliefs as to whether a chaplaincy program on a base is of high or low quality. The personal contact of officers and men, as they discuss their opinion of the chaplaincy activities on a military installation, will do more to help or limit the growth of the spiritual life than any other public-relations technique.

If the chaplaincy work is meager and if the program is neither comprehensive nor spiritual, then no amount of public-relations work will attract men to the religious activities.

Certain techniques, however, can help communicate to officers and enlisted men alike the dynamics of a vital, wholesome chaplaincy program.

Many news articles can be written for the base, post, or station paper. Subjects include changes in staff personnel among the chaplains or their assistants, advances and follow-ups on preaching missions, dedications, baptisms of babies, marriages, expansion plans, program developments, services.

A couple of short items done

regularly—each week or whenever the publication is issued—are worth more than a few long articles. The regular item keeps the chaplaincy program before the public eye and also shows the varied aspect of the program.

Ministers should not be sermonic in their news items and talk in glowing terms about the wonderful or significant or important meeting or remarkable growth. They should show figures and write the article in such a way that the reader draws his own conclusions as to the relative importance of the particular program.

For example, once monthly there can be a roundup article of all the chaplains' work—such as the number of hospital visits; number of consultations; number of baptisms, births, and weddings; attendance at worship services and Sunday school.

Such figures will give a cumulative effect as to the quantity of the work done by the chaplains and let the reader conclude for himself, from this and other information, the quality.

Pictures can sell stories. One time at San Marcos, Texas, the base which is now named Gary, the wing chaplain was asked by a mother to present a surprise birthday cake to her son. The picture, with a few words for cutlines, showed an aspect of the chaplain's work, and the base paper willingly published it.

At San Marcos we kept a photographic scrapbook and had pictures of all kinds of events, activities, meetings, and observances. This book was kept in a small foyer that connects two wings of the religious-education building, where everybody came for processing. It was part of orientation to be shown the book and the many-sided program of the chaplaincy.

Many times people would return to look through the scrapbook at their leisure. The photographic history helped people who had participated in various services to reminisce about many joyful religious events.

Other techniques include posters, church bulletins, post cards, outdoor bulletin boards with large letters which spell out biblical quotes and aphorisms and proverbs.

The literature described by the chaplains can draw people together into a fellowship that transcends selfish barriers and lifts the moral tone of a military installation. Especially valuable for this purpose is THE LINK, which not only furnishes good entertainment but carries program material for United Fellowship of Protestants, the interdenominational program for youth groups in the service.

A study of books in the fields of religious journalism and psychology of communication will help churchmen to form a philosophy of public relations and to start utilizing respectable and nec-

essary techniques. Such books would include:

Brown, Richmond O. *Practical Church Publicity*. Nashville: Broadman Press.

Harral, Stewart. *Public Relations for Churches*. New York and Nashville: Abingdon Press.

Meerloo, Joost, A. M. *Conversation and Communication: A Psychological Inquiry*. New York: International Universities Press.

Osteyer, Edith Tiller. *Writing for Christian Publications*. Philadelphia: Judson Press.

Wolseley, R. E. *Interpreting the Church Through the Press*. Philadelphia: Muhlenberg Press.

Upside Down

DESCRIBING the birth of Jesus, Luther said: "Thus God shows that he has no regard for what the world is and has and does." These words from *The Martin Luther Christmas Book* (Westminster 1948) inspired John C. Bennett to write:

Things are turned upside down, and the incarnation comes in the most unexpected way. When God identifies himself with man, he gives no advantages to those who have what the world calls "advantages." He gives no special sanctity to any human status or to any human group. From the manger among the beasts to the cross among the thieves, everything is different from what men would have arranged. . . .

It seems strangely providential, in spite of many tragic consequences, that Jesus was rejected by his own people as a nation. This means that he belonged to no national group which can boast that, because it claims him as a member, it is somehow better than other groups. We can see the importance of this when we remember the sad attempts to support racial doctrines by the claim that Jesus was an Aryan. . . .

In the presence of the incarnation of God in Christ no one can make any claims. If there is any status in the world that is closer than any other to Christ, it is to be found at the point where there is no human status at all, at the bottom of the ladder of human claims and privileges. . . .

This divine radicalism has far-reaching implications for our social responsibility as Christians. . . . It shows us how we should feel in regard to any claims or privileges which we may happen to have. It helps us to see what the church should be, how inclusive its mission really is.

—From "A Christmas Message," *Christianity and Crisis*, Dec. 28, 1953

(Helps for the Season)

ANYONE who has been away from America for long periods of time, especially a soldier on overseas duty, develops a longing for something closely associated with his former way of life.

A farm boy dreams of acres of wheat gently blowing in the breeze. A New Yorker yearns for the hustle and bustle of a crowded subway. To each in his loneliness, these things become the symbols of America.

To others, America is epitomized in the Declaration of Independence, the Constitution, and other famous documents in our history.

To me, however, America is something greater. It is many things, but most of all it is people—all kinds of people representing different racial backgrounds, different religious faiths, different political beliefs, different occupations—different in so many ways yet united as Americans, united in their working and sacrificing for America, united in their devotion to the American dream of democracy and justice for all men.

America is people; and since we are the children of God, America is best symbolized not by material things, which are made possible by our way of life, but by something spiritual, something that indicates the spiritual basis of our nation and its concept of life: the love of man for God and his fellow man.

—PATRICK J. RYAN
Chief of Chaplains, U.S. Army

Thou crownest the year with thy goodness,
And thy paths drip fatness.
The meadows of the plain drip,
And the hills gird themselves with joy.
The pastures are clothed with flocks;
And the valleys are covered with grain;
They shout for joy; yea, they sing!
—Psalm 65:11-13 (SMITH–GOODSPEED)

The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.—Psalm 45:15-16 (KJ).

O God of earth and altar,
Bow down and hear our cry;
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide;
Take not thy thunder from us,
But take away our pride.

From all that terror teaches,
From lies of tongue and pen;
From all the easy speeches
That comfort cruel men;
From sale and profanation
Of honor and the sword;

From sleep and from damnation,
Deliver us, good Lord!

Tie in a living tether
The priest and prince and thrall;
Bind all our lives together,
Smite us and save us all;
In ire and exultation
Aflame with faith, and free,
Lift up a living nation,
A single sword to Thee.

—Gilbert K. Chesterton

(By permission of the Oxford University Press)

Sing to the Lord of harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your alleluyas raise:
By him the rolling seasons
In fruitful order move,
Sing to the Lord of harvest
A song of happy love.

By him the clouds drop fatness,
The deserts bloom and spring,
The hills leap up in gladness,
The valleys laugh and sing:
He filleth with his fullness
All things with large increase,
He crowns the year with goodness,
With plenty and with peace.

Heap on his sacred altar
The gifts his goodness gave,
The golden sheaves of harvest,
The souls he died to save:
Your hearts lay down before him
When at his feet ye fall,
And with your lives adore him,
Who gave his life for all.

—J. S. B. Monsell

Sail—sail thy best, ship of Democracy!
Of value is thy freight—'tis not the Present only,
The Past is also stored in thee!
Thou holdest not the venture of thyself alone—not of the western continent alone;
Earth's résumé entire floats on thy keel, O ship—is steadied by thy spars;
With thee Time voyages in trust, the antecedent nations sink or swim with thee,
With all their ancient struggles, martyrs, heroes, epics, wars, thou bearest the other continents;
Theirs, theirs as much as thine, the destination-port triumphant;
Steer then with good strong hand and wary eye, O helmsman—thou carriest great companions,
Venerable, priestly Asia sails this day with thee,
And royal feudal Europe sails with thee. . . .

How can I pierce the impenetrable blank of the future?
I feel thy ominous greatness, evil as well as good;
I watch thee, advancing, absorbing the present, transcending the past;
I see thy light lighting and thy shadow shadowing, as if the entire globe;
But I do not undertake to define thee—hardly to comprehend thee.

—Walt Whitman

PREPARING FOR CHRISTMAS

(Helps for the Season)

Prayers and Collects

ALMIGHTY GOD, who by the birth of thy Son hast given us a great Light to dawn upon our darkness; grant, we pray thee, that in his light we may see light. Let the light of Christ search our souls and scatter our darkness, separating between good and evil, hastening the decay of what is evil and quickening all that is good. Let it shine more and more throughout the world unto the perfect day; and give us grace while we have the light to walk in the light, that we may be the children of light. AMEN.

—JOHN HUNTER, *Devotional Services for Public Worship* (London: J. M. Dent & Sons, 1924.)

O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. AMEN.

—*The Book of Common Prayer*

Blessed be thy name, O Jesus; Son of God and Son of Mary; born in Bethlehem to save the world from sin. Infant Redeemer, we adore thee; Light of the world, we bow before thee; open our hearts and enter in. AMEN.

—*The Book of Common Worship* (Phila.: Presbyterian Board of Christian Education, 1932.)

Merciful and most loving God, by whose will and bountiful gift Jesus Christ our Lord humbled

himself that he might exalt mankind; and became flesh that he might renew in us the divine image; grant unto us the inheritance of the meek, perfect in us thy likeness, and bring us at last to rejoice in beholding thy beauty, and, with all thy saints, to glorify thy grace, who hast given thine only-begotten Son to be the Saviour of the world. AMEN.

—*The Book of Common Worship* (Phila.: Presbyterian Board of Christian Education, 1932.)

Poems and Carols, Old and New

The Winter is a time of Hope,
A time when hearts are lighted up:
Hey-ho for the mistletoe,
The silver frosts and the white snow!
For at the core of winter lies
The hidden heavenly mysteries.
When Robin sings on a bare thorn,
Then Jesus Christ our Lord is born.

Who sighed for Summer and the rose?
A Rose is born in frost and snows:
Hey-ho for the holly red!
Christ is laid in the cattle's bed.
Hey-ho for the Yule-log brown!
Christ is born in Bethlehem town.
The Winter gathers for her own
The sweetest Rose was ever blown.

—KATHARINE TYNAN

In the bleak mid-winter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter,
Long ago.

Our God, heaven cannot hold him
Nor earth sustain;
Heaven and earth shall flee away
When he comes to reign:
In the bleak mid-winter
A stable-place sufficed
The Lord God Almighty
Jesus Christ.

Enough for him, whom Cherubim
Worship night and day,
A breastful of milk,
And a mangerful of hay;
Enough for him, whom Angels
Fall down before,
The ox and ass and camel
Which adore.

Angels and Archangels
May have gathered there,
Cherubim and Seraphim
Thronged the air:
But only his mother
In her maiden bliss
Worshipped the Beloved
With a kiss.

What can I give him,
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
Yet what I can I give him—
Give my heart.

—CHRISTINA ROSSETTI

A Christmas Folk-Song

The Little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house him from the cold?

Then opened wide a stable door,
Fair were the rushes on the floor;
The Ox put forth a hornèd head;
"Come, little Lord, here make Thy bed."

Uprose the Sheep were folded near;
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The little Jesus came to town;
With ox and sheep He laid Him down;
Peace to the byre, peace to the fold,
For that they housed Him from the cold!

—Lizette Woodworth Reese
—From *A Wayside Lute* (Boston: Thomas Mosher, 1909)

The Consecration of the Common Way

Now have the homely things been made
Sacred, and a glory on them laid.
For He whose shelter was a stall,
The King, was born among them all.
He came to handle saw and plane,
To use and hallow the profane:
Now is the holy not afar
In temples lighted by a star,
But where the loves and labors are.
Now that the King has gone this way,
Great are the things of every day!

—Edwin Markham
—From *The Shoes of Happiness, and Other Poems* (1915)

Christmas After War

Shall misery make mirth,
Lord of our disbelief?
What gift of joy has earth?
Bring me your grief.

How shall old fables heal
Our world of woe and sin?
When you through fable feel
The truth within.

There is no guiding star;
The heavens are black and blind.
The Magi journeyed far;
So must mankind.

What singing angels press
Bright wings down these wild skies?
Courage and Faithfulness
And Sacrifice.

Madonna? Child? Are we
Shepherds to seek for them?
Love! Peace! Let your heart be
Their Bethlehem.

—Katharine Lee Bates
—From *The Pilgrim Ship* (Woman's Press, 1926); by permission of the estate of Katharine Lee Bates

Christmas Afterthought

So quick to worship Him as child,
So slow to follow Him as man—
My split will is unreconciled
To God's one purpose in his plan:
That Bethlehem and Calvary—
Two focus-points six miles apart—
Should overrule geography
And intersect within my heart.

The manger Babe, no less adored,
Is now the Master to obey.
With words, I name him as my Lord.
With feet, take a disciple's way.

—Elinor Lennen
—Reprinted by permission of *The Christian Century* from the issue of December 31, 1952

To catch the real meaning of Christmas, millions of families the world over will prepare, for weeks before, through the daily meditations, prayers and Scripture readings in The Upper Room.

Your family, your church group or your congregation can share in the Christian observance of Christmas. Your friends and loved ones will find daily use of The Upper Room most helpful.

Order the November-December issue TODAY. Ten or more copies to one address, 5 cents per copy. Individual yearly subscriptions 50 cents, two years $1.00. Airmail edition for youth and for men and women in the service, same price.

For a variety of Christmas remembrance suggestions, write for Gift Catalogue.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Publications

Three delightful and useful little devotional guides have recently come to our attention:

One is a very attractively bound, slender, pocket-size collection of *Prayers of the Early Church,* edited by Dr. J. Manning Potts. The prayers have been gathered from a wide variety of sources and arranged chronologically. The unique thing about the collection is that all the prayers have been drawn from the period prior to A.D. 500. There are prayers from our Lord, the apostles, the martyrs, and the early saints. They greatly enrich both the language and the content of personal devotion.

A second volume, *Prayer Time,* is designed to be a devotional guide for families with young children. It succeeds in moving in the world of a child's experience and understanding and is free from most of the stiltedness and unnaturalness of many other such guides. A most helpful feature is the compiler's own brief introduction on "Worship in a Christian Home." This little book would be an exceedingly useful tool for a chaplain in bringing guidance to service families with young children.

A delightful companion volume to *Prayer Time* is *Poetry Time,* compiled by John E. Brewton. This little anthology has a value that is both religious and broadly cultural in the home guidance of young children. The general classifications are suggestive of its content: "Glad that I Am Alive," "God Is Like This," "Bible Stories," "Think on These Things," "Holy Days and Holidays," "Christmas Is Remembering," "I Kneel Down to Say," "She Sings Me Sleepy Songs." Each main section is delightfully illustrated with pen sketches.

Any one of these guides may be secured from The Upper Room, Nashville 5, Tenn., for only 50 cents.

Memo, the reporting service on national legislation and other governmental developments in which churches have a special interest, is now available to individual subscribers. Cost of the bimonthly reports, published by the Washington office of the National Council of Churches, is a dollar a year. (*Memo* has previously been available only to selected church leaders named by co-operating denominations.) Washington address: 122 Maryland Ave., NE., Washington 2, D. C.

Touring with Towser is now out in a 1954 edition. Lists hotels

[*Continued on page 23*]

Playing Fair With All Denominations

JOE DANA, Director of the United Fellowship of Protestants, editor of THE LINK, and former Navy chaplain.

EVERY Protestant chaplain is faced with the responsibility of being fair to the various religious groups to which he ministers. He realizes that fairness in the program he offers to the personnel of his unit is an important essential. At the same time he knows that conducting an impartial program for all the people in his unit is most difficult.

Every chaplain sees a great variety of doctrine and church loyalties represented in his unit. He realizes that none of the men there have any choice as to who their chaplain shall be. He knows they represent religious experience as broad as from the extreme free church service to the high-church rituals of the liturgical bodies. He appreciates the fact that their religious beliefs span the whole range from the conservative Baptist to the liberal Unitarian. Every time he faces them in church services he is conscious of the need to be fair to all. When he thinks of the total religious program on his ship or station he knows it must be such that no man in the unit be left out.

First published in the *Navy Chaplains Bulletin* (summer 1954), this article seems worth calling to the attention of all chaplains.—THE EDITOR.

However, his responsibility for fairness to the men and women of the Armed Forces goes beyond the limits of the individual base or station or ship. Officers and enlisted men alike do a good bit of moving about in the service. Usually they cannot have a choice

as to where they will go or the unit to which they will be attached. It is sometimes confusing for them to become acquainted with a new and strange religious program every time they are transferred. They need therefore a program that will be uniform in basic structure and practice from station to station so that they may readily join in the new program any where they must go.

But there is yet a different angle in this responsibility. A chaplain has a duty to be fair to both his predecessor and the man who succeeds him. This situation is peculiar to the Armed Forces and quite unknown in the civilian churches. In the ordinary local church it is common practice for all ministers of that church to be from one denomination. It is assumed that a new pastor may make certain minor changes, but that he will in large measure carry on the program of his predecessor. He builds his program with diligence because he can be certain that his successor will carry on with most of it.

In the Armed Forces a chaplain is ordinarily preceded by a man of different theological training and ecclesiastical affiliation and practice. If each chaplain carries on a strictly denominational program, he will usually have to drop all the program he finds on the base and begin again with his own methods. This is unfair to his predecessor who has labored with care, concern, and energy. In turn, if any chaplain knows that most of what he is laboring to build will be dropped by his successor, he is likely not to give the heart and mind to it that he should.

The program on every base, station, and ship should be fairly uniform in content and method so that any chaplain could step in at any time and carry out the ongoing program. Only with such uniformity can any chaplain build with any real assurance that the one who replaces him will make the most of what he has built.

The chaplain also needs to be fair to his own ministry. Many people do not understand that the chaplain is a full-fledged minister and that his assigned unit is as much his parish as the local church is the parish of its installed minister. This misunderstanding often leads ministers in nearby cities to expect that the chaplain will tear his parish apart and parcel his people out among the neighboring churches.

The only way for the chaplain to gain proper recognition as the pastor of a parish—and thus be fair to his own ministry—is for the chaplain to conduct a full program of religious activities which are of such a nature that every Protestant on the ship or station could reasonably be expected to take part. Surprisingly enough, it is only out of such a

full and integrated program that the chaplain will have the means and people for any meaningful co-operation with the churches of the community. In being fair to himself and building a full program in the service the chaplain is not being unfair to the pastors of the community—rather he is putting himself in a position to co-operate more fully with them.

Yes, the chaplains of the Armed Forces need to be fully fair to each other, to the people they serve, and to themselves. The real question is: How can that best be accomplished?

Armed Forces chaplains have sought a partial answer to this question by asking Protestant groups and agencies to combine their efforts with the chaplains in making available integrated and fully interdenominational programs in two areas of concern.

By means of many conferences during the last three years, the Protestant Church-owned Publishers Association has worked out with the Armed Forces an integrated church school curriculum. This was no easy task and many very intricate arrangements were necessary. Nevertheless, the Publishers Association now offers to the chaplains a Sunday school program that all will back. It is the hope of church bodies that every chaplain will use this program for the children from their churches that are in his parish. It is also their hope that its use will be so widespread that the children will find the same program no matter how many times they may move. It is the chaplain's best way of playing fair with the children of his people.

During these same three years the major Protestant denominations have given a similar answer in another program—this time in the field of youth fellowship for the men and women of the unit. Convinced that the only way they could be fair to the chaplains and the young people themselves was to offer and support one integrated fellowship program in which all their youth could unite, they started the United Fellowship of Protestants. Together they offer this program to the chaplains in the hope that each of their young people, on any station or ship, will have the opportunity to take an active part in the program. As the young people themselves put it in a special resolution of the 1953 General Council of the United Christian Youth Movement (UCYM):

"Because we remember that many thousands of our church young people are in the Armed Forces and many more thousands will be going in:

"Because we are convinced that young people everywhere need the companionship and inspiration of a fellowship group to

strengthen their religious life and make it effective:

"Because we believe that the structure of the Armed Forces requires one interdenominational program which all chaplains can use and to which all our young people could belong:

"We have been vitally concerned with the action of our churches in setting up the United Fellowship of Protestants. We reaffirm our conviction that the United Fellowship is the logical extension of the program of each of our churches to the Armed Forces.

"We reassert our determination to support this program and make it known in our churches and councils.

"We urge every chaplain to meet the needs of our young people in his unit or base by sponsoring the United Fellowship program.

"We urge chaplains to make *The Link* available at the chapel for the use of our church service men and women.

"We urge every denomination to include in its fellowship programs frank and full discussions of problems faced when young people leave home in order that they may be better prepared to meet those problems.

"We urge every church to make its youth acquainted with the United Fellowship program and point those who enter the Armed Forces toward taking an active part in it."

Every chaplain has the right of any minister to make his particular emphasis and develop his own methods. This liberty is limited only by his conscientious attempt to be fair to the people he serves and the chaplains with whom he serves. In order to make this liberty as broad as possible the churches have deliberately stayed away from organizational structures. In both these instances the program is made available to the chaplain with the full understanding that he is free to use it in any way he wishes. There are no rules or methods laid down, no charters given, no plan of organization to follow. During the past two years the chaplains have used the United Fellowship program in all kinds of situations all over the world. They have shown remarkable ingenuity at times in making it a part of their total program.

This is as it should be. The churches offer this program only through chaplains and, in doing so, they expect each chaplain to use it as he can. They simply hope that the program will enrich the religious life of the Protestant youth in the Armed Forces and make it easier for each young person to be active in the chaplain's program on the base. There is no pride of authorship or glory of organization, but only a sincere attempt to help the chaplains in a vital ministry to the people who will lead whatever church there is in the future.

There is also a sense in which the chaplains owe a duty to be fair to the churches from which their parishioners come. Surely the chaplain should be fair to the churches and find a way to make these programs available to this large segment of his people.

In the midst of all this the individual chaplain must remember that he is in the Navy as a clergyman of his particular religious faith, and that the Navy expects him to continue his ministry and religious stewardship in the spirit of the church in which he was ordained.

Playing fair with himself, his brother chaplains, the people of his unit, and the churches to which they owe allegiance is not easy for any chaplain. Yet—can a Christian minister do less than try?

[*Continued from page 18*]

and motor courts (over 4,000) that accept guests with dogs. Includes much helpful data for traveling with a dog in this country, Canada, and Mexico. Order from Gaines Dog Research Center, 250 Park Ave., New York 17, N. Y. 10¢.

Three recent "Public Affairs" pamphlets seem worth calling to your attention. These are *What Educational TV Offers You, The Stranger at Our Gate* (America's Immigration Policy), *Segregation and the Schools,* and *From School to Job* (Guidance for Minority Youth). 25c each; also, quantity rates. Public Affairs Committee, 22 E. 38th St., New York, N.Y.

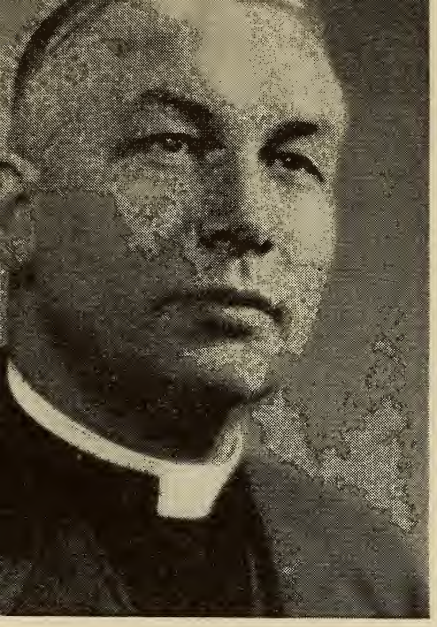
Audio-visual Aids

The Feast of Lights with Jesus is the story of how Jesus may have celebrated Hanukkah—the Jewish festival that falls close to our Christmas season. Gives an insight into the Jewish religion and holidays. Color filmstrip; 21 frames. Available from the Methodist Publishing House, 150 Fifth Ave., New York 11, N. Y. Sale, $4.00.

Major Religions of the World is an outstanding audio-visual survey in the field of comparative religion. In addition to showing by maps and animation where each of the major religions originated, the new film shows actual ceremonies of each of the religions in footage shot in churches and synagogues and mosques.

Dr. Wilhelm Pauck, of the Federated Theological Faculty of the University of Chicago, collaborated with the producers.

For further information, write to Encyclopedia Britannica Films, Inc., of Wilmette, Ill.



Psychotherapy as a Preparation for Christ

CHARLES R. STINNETTE, JR., Ph.D., Canon of Washington Cathedral and Associate Warden of the College of Preachers

The words of the prophet Isaiah with which John the Baptist chose to initiate his ministry were these:

Prepare the way of the Lord, make his paths straight.
Every valley shall be filled, and every mountain and hill be brought low,
and the crooked shall be made straight,
and the rough ways shall be made smooth;
and all flesh shall see the salvation of God.

As a description of the work of psychotherapy, these words portray something of the topography of man's psyche, or soul. Consider further the fact that the word "therapy" has in its root meaning the idea of loving care and we are faced with the truth well known to modern psychiatry that the

As a World War II chaplain, the author served with the Tenth Army through the conquest of Okinawa, and for his conduct there was awarded the Bronze Star medal.

His special assignment at the Washington Cathedral is pastoral counseling and interpretation of the relation of theology to counseling.

Reprinted by permission from The Journal of Pastoral Care *(fall, 1953),*
copyright 1953 by the Council for Clinical Training, Inc.

rough and crooked paths of man's psyche can be restored to their straightness only within the atmosphere of loving concern. In terms of Christian healing—ultimately, of man's soul—therapy prepares the way of the Lord in order that "all flesh shall see the salvation of God." The New Testament writers regarded the healing miracles as signs of the age to come.

This generation, like another, has been seeking a sign—looking for a miracle answer for all its lost life. It is positively frightening to look into a library file under the title "How to . . .". When all the "How's" have been exhausted, perhaps man will turn his attention to the "Why's." Beneath all this activity man is being driven to his last refuge where, like the ancient prophet Elijah, he is confronted with the inescapable question: "What doest thou here?"

There are several words which characterize this generation. The first is the word "escape." This is a restless, fleeing, escaping generation. The words of the psalmist seem to speak for many of us:

Whither shall I go then from thy spirit? . . .
If I climb up into heaven, thou art there;
If I go down to hell, thou art there also.
If I take the wings of morning,
And remain in the uttermost part of the sea. . . .

All this we have known, and yet there remains a certain restlessness unrelieved by our work, unrecreated by our pointless amusements. It is almost as if man took as his cue for the meaning of life the endless activity of an assembly line in which he produces he knows not what for those whom he knows not, while presuming not to care in the least. But he does care! Listen to the poet Thomas Wolfe:

For what are we, my brother?
We are a phantom flare of grieved desire, . . .
A brevity of days haunted by the eternity of the earth. . . .
We are a twist of passion,
A moment's flame of love and ecstasy, . . .
An almost captured beauty.

Here is man's deepest and innermost care, and the fact that we see it as a sign pointing significantly to man's deepest concerns rather than as meaningless activity may be attributed in part to the "seeing" eyes and the "hearing" ears of a Sigmund Freud. The fact that Freud had no answer for man's flight but to urge him to be at home in the universe does not detract from his brilliant insights into the meaningfulness of human behavior. Through these insights the way is prepared for us to explore more fully the

meaning of St. Augustine's affirmation: "Thou hast made us for thyself, and our hearts are restless until they rest in thee."

Another word which describes this generation is the word "searching." This is a searching and "being searched" generation. We have searched not only the Scriptures but every nook and corner of this universe in an effort to find an answer to our questions. It seems to me that, because we know what it is to search without finding the answer, we can therefore read with great pathos the question which the disciples of John the Baptist put to Christ:

> Art thou he that should come,
> Or do we look for another?

Psychotherapy leads the way to a deeper understanding of ourselves by seeking out the motive behind our searching. In the search for knowledge, for instance, it finds all too often that knowledge is used as power—power to control others. In the search for love the thing we really desire is that others may do our bidding. There is an almost painfully familiar ring to the words, "If you love me, you will do this for me!"

It is here that we can begin to see with the psalmist that we are searched even as we search. All our knowledge brings us no nearer to the wisdom of God, but self-searching may lay bare our souls, making us ready for the knowledge that God sees us as we are—

> Thou knowest my downsitting, and mine uprising;
> Thou understandest my thoughts long before. . . .
> Such knowledge is too wonderful and excellent for me. . . .

Still another word which characterizes this generation is the word "fear." We are a fearful people—a people of "little faith." The therapist must deal with this fear in his patient. Together they must seek out and destroy the fear that lurks in dark memories. But the therapist must know that, even when the shadowy fears of his patient's experience are removed, a man is still vulnerable to fear unless faith replaces that ultimate fear of existence itself. A house well swept and cleansed of demons is but an invitation to new tenants who, no doubt, appreciate these "better things," unless the God of faith comes to dwell there.

Here is a point significant for our fear. The world has proudly proclaimed the death of God and has solemnly buried him. But the mourning period goes on and on. Edna St. Vincent Millay says:

> Man has never been the same since God died. . . .
> He gets along pretty well as long as it's daylight: he works very hard.
> And he amuses himself with the cunning amusements this age affords.
> But it's no use; the moment it begins to get dark,
> As soon as it's night,
> He goes out and howls over the grave of God.

We might well ask with the poet —if God is dead, *why* continue to weep over his grave? The reality of fear must drive us to a consideration, *not* of whether we worship God, but of what God we *do* worship. A fearful people is likely to be an idolatrous people, like the Hebrews alone in the desert wilderness demanding of their priests, "Up, make us gods . . ." —or, perhaps even more significantly for us, and in the words of Judge Learned Hand, like the mass of Americans who in this day "take their virtues and their tastes, like their shirts and their furniture, from the limited patterns which the market offers."

Psychotherapy cannot give the grace of God, but it can show man his self-deceit. It can lead him beyond his distortions to that place where his idolatry is plain to see. In terms of the Christian faith, psychotherapy may be used by God to produce the kind of despair which seeks genuine Christian answers. The people of Jerusalem, upon hearing St. Peter's sermon at Pentecost, responded in terms of creative despair: "What shall we do?" In this moment let no man be ready with "easy solutions," thinking to say within himself, "We have Abraham to our father," but let the full work of repentance be done. The task of every physician, whether of soul or body, is not to bestow the spiritual life, but to make it possible—to open highways for God.

The good news of Christianity that God was in Christ, reconciling the world unto himself, speaks to man's searching despair. According to the New Testament, that message came in the fullness of time. Is it not that time again? As we witness man's struggle to save himself and the abortive efforts to establish human community on a secular basis, it would seem that fullness of time is upon us again.

But if this is God's doing, what can man do about it? The Christian answer is twofold. First, man must *repent*. The full meaning of that word involves the turning of the whole man from pride and idolatry to God's free gift of faith. John the Baptist represents what someone has called the "good news of Judgment" because the therapy of God's judgment issues in man's turning to repentance. There are problems associated with the word "repentance." It usually brings to mind an almost childish sorrowfulness for misdeeds. That this is true is another mark of our religious immaturity. But the deeper meaning of repentance must be rediscovered. There is an analogous experience in psychotherapy. It is in that moment of crucial insight when, after long and honest searching, the facts of one's life rearrange themselves in some order and one says, "This is the meaning . . . !"

In like manner, the word of God overtakes us in the fullness

of time and we *turn* to rediscover ourselves as the children of God. The psalmist puts the matter in a heartfelt prayer:

Turn us again, O Lord,
Show us the light of thy countenance
And we shall be whole.

It is through faith that the bonds of fear and separation are finally broken. It is through faith that we reclaim our heritage as the sons of God, and over this, as those who have lived beyond alienation can testify, there is reason for joy in heaven.

Psychotherapy moves in the direction of man's rediscovery of himself within community. Christian theology is equally convinced with psychotherapy that "real life is meeting," that, in the words of J. H. Oldham, "We cannot be persons except in relation to other persons." This brings us to the second part of the Christian answer that man not only must repent, but also he must be *baptized.*

Baptism marks the entry of a man or a woman into the holy fellowship—the Church. From the earliest times, to be a Christian has meant not only to accept Christ, but also to be a part of the ongoing Christian community. At best the Church is the community which lives beyond brokenness in joyful eucharist or thanksgiving, and in the name and power of Christ's redeeming act. At best the Church promises not only the salvation of men's souls and bodies, but also, through them, of the world in which we live.

But the actual Church is weak. It suffers because many of its sons and daughters are not in it, either in name or in heart. I venture to say that many of us are reluctant to give ourselves to the Church because we are already obsessed with the fear of losing ourselves. It seems to me that this is a striking limitation of psychotherapy, for, whereas its healing work is possible only within the genuine community of patient and therapist, beyond that relationship the patient looks in vain for the community of love.

The Church, for all its failings, is the *place* where the Bible is read and received, where the mighty acts of God are remembered in worshipful action, where the people of God wait in expectancy for the gifts of the Holy Spirit. Here a man may live in moments of faith and love beyond his dread fears.

Psychotherapy prepares us to expect response. The Church is the community of expectancy. Here, through faith, the bondage of brokenness is shattered and the wounds of separation are healed in the community of love. *This* is the promise behind the prophet's words that "all flesh shall see the salvation of God."

One question remains to us who live in the night far spent, when day is at hand: "Believest thou this?"

We Heard the Bells at Christmas

by CAMERON P. HOFF

These long, long thoughts of a chaplain reflect the situation in Korea last Christmas. The record of a noble experience, they speak for many to the folks back home. The author was then assistant division chaplain with the First Marine Division in Korea.

WE heard the bells at Christmas. Over the frozen rice paddies they pealed their joyful song. Salvaged from some ruined temple where once a pagan god was worshiped, their melodic voices now praised the living God. From the thatch-roofed native dwellings bright-eyed babies and wrinkled old "papa-sans" watched in wonder as the graceful, lighted Christmas tree shed its colorful radiance upon the frozen parade ground. Where only a Christmas ago the sullen throb of bombers filled the air, now the heavens were glad with the sound of carols.

We heard the bells at Christmas as we gathered in our chapel on the hill. A hundred candles spoke softly to the night, and we remembered when lights were afraid to shine as we listened in the unrelieved darkness and sirens shrieked their warning. We know the meaning of a silent night. We have lived through other nights made hideous by the shriek of shrapnel, the deadly chatter of machine gun and rifle, the dull crash of enemy mortar and artillery. Now in a silent night "all is calm, all is bright."

We heard the bells at Christmas while we remembered those for whom the bells tolled not many months ago. They were among the worshipers last Christmas, meeting in tiny groups wherever the chaplain could call a congregation together. They gave their lives on the treacherous raids and patrols in "no man's land." They

[*Continued on inside back cover*]

THOUGHT STARTERS

by Robert White Kirkpatrick

Professor of Preaching, Union Theological Seminary
Richmond, Virginia

Thanksgiving—A Mark of Maturity

Thanksgiving is a sure mark of Christian maturity. No one expects a baby to be thankful. Walk him for hours and the yell he gives when you lay him down has scant resemblance to a "Thank you." It was not of spiritual infants that Paul was speaking when he said, "In everything give thanks!"

No one can give thanks *for* everything. There is too much that is evil, too much that is wrong. But if "we know that all things work together for good to them that love God," then we can give thanks *in* everything. Only so can our thanksgiving match our blessings.

Becoming a Part of Christmas

Christmas draws a line that separates two groups of people—those who become a self-giving, co-operating part of Christmas, and those who do not. Among those who fail to become a part are the innkeeper and King Herod. In the other group are the angels and the shepherds, the wise men, Joseph, and Mary. Each of these became a true, self-giving, co-operating, God-directed part of Christmas. Each in this second group made that first Christmas the richer. Each in this group makes it richer today.

Faith in the Future

Faith in the future is something everybody wants regardless of his present condition. Though sold as a slave and later imprisoned, Joseph had such faith—and rightfully so.

Small wonder that Joseph could have faith in the future. *God was with him!*

Potiphar "saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand."

The keeper of the prison was convinced that "the Lord was with him, and that which he did, the Lord made it to prosper."

Pharaoh himself asked regarding Joseph: "Can we find such a

one as this is, a man in whom the Spirit of God is?"

Small wonder that Joseph could have faith in the future. *He lived like a man who had God for a partner!*

When tempted by Potiphar's wife, he was not primarily concerned about being untrue to his employer or to other people. What troubled him was, "How then can I do this great wickedness, and sin against God?"

When he interpreted dreams in prison, Joseph made the practice a means of honoring his divine partner: "Do not interpretations belong to God?"

Finally, it was of that partner that Joseph thought when Pharaoh said, "I have heard say of thee, that thou canst understand a dream to interpret it"; and so it came quite naturally for him to reply, "It is not in me: God shall give Pharaoh an answer of peace."

Who has a better right to faith in the future than the man who lives in partnership with God?

Losing or Using Our Opportunity

A number of years ago Dr. Clarence E. Macartney was driving across Chicago with William Jennings Bryan. On their way they passed near the coliseum where Bryan had delivered the great speech at the Democratic Convention of 1896, the speech that clinched for him the first of three nominations for the presidency.

"Mr. Bryan," said Dr. Macartney, "I suppose many times before you had made just as able a speech as that, and it was never heard of."

"Yes," Bryan said, "I suppose that is true. But that convention was my opportunity, and I made the most of it." After a few moments' silence he continued, "And that's about all we do in this world —lose or use our opportunity."

How true! There comes to us the opportunity of a lifetime. There came such an opportunity in the life of Christ—a time when he said, "The hour is come, that the Son of man should be glorified." The way in which he met this opportunity to reveal his true glory marks a worthy path for every man faced with the opportunity to reveal his best.

Jesus, at that moment, saw his life as though it were a grain of wheat. He could eat the wheat of his life, which would mean spending his life for himself. He could hoard the wheat of his life, which would mean postponing living at his best. Or he could permit the wheat of his life to "die" as it was planted in preparation for a rich harvest.

No man has yet found a better answer—no man has yet made a better choice than the choice Jesus made that day.

BOOKS

News and Reviews

Plain Talk in an Arctic Chapel —14 sermons preached by Knute Lee when a chaplain in Greenland—is getting good reviews. Says the *Lutheran Herald:* "There is none of the watered-down, vapid moralizing which would have been so simple. This is Law and Gospel, 'straight from the shoulder.'" (Augsburg; 182 pp. $1.50.)

Jeremiah, by Elmer A. Leslie (author of *The Psalms* and professor at Boston University School of Theology), offers a new translation in addition to literary and historical study relating the times of Jeremiah to our own. (Abingdon; 352 pp. $4.75.)

A new hymnal of interest to chaplains is ***Fellowship Hymnal,*** prepared by the National Council of Churches and the Association of Mental Hospital Chaplains with the assistance of VA chaplains and other chaplain groups. (192 pp., with 167 hymns and choral responses and 40 pp. of worship material. $1.50 a copy; $1.25 for 50 or more.)

Available Nov. 1 from P. & D. Department of the National Council of Churches, 120 E. 23rd St., New York 10, N.Y.

Hospital chaplains will be glad to know that the prize-winning life of Luther, ***Here I Stand,*** by Roland Bainton, is being recorded by "Talking Books" for the blind.

The talking-book machine is obtainable from any of 55 agencies for the blind. Then the books are mailed, on request, from the Library of Congress.

At last the immortal trial of Socrates has been told in the form of a novel. ***The Escape of Socrates,*** by Robert Pick, is published by Knopf. (320 pp. $3.95.)

A new book from Sheed & Ward should interest Protestants equally with Roman Catholics. It is ***Catherine of Siena*** by the Norwegian novelist Sigrid Undset, who wrote *Kristin Lavransdatter.* This biography of the great medieval saint was completed shortly before the author's death. Here is the first translation into English. ($3.50.)

In time for Christmas, Abingdon offers: ***Party Parade*** by Ber-

nice Hogan, and ***Games of All Nations*** by E. O. Harbin. (Each book: 160 pp. $1.95.)

Captain John Smith—the first biography of the Virginia colonist in 25 years—draws on English, Hungarian, Latin, Italian, French, and German records to substantiate, against earlier doubts, the colorful captain's own story. (Lippincott: 384 pp. $5.00.)

THE WORLD'S RELIGIONS

Charles S. Braden

Professor of the history and literature of religions, Northwestern University

Abingdon Press 1954 256 pp. $3.00

This is an easy-reading highlighting of the world's major religions revised and brought up to date since it was first published fifteen years ago. The book can hardly be termed a classic in its field, but as a good "quickie" study of the world's leading faiths it has few if any equals. The presentation of the history of Judaism and the development of the idea of God follows the line from animism through polytheism on to ethical monotheism. One major revision, bringing the older book up to date, is the account of the recapture of Palestine by modern Jews. Another notable revision is in the section on the religions of Japan.

For a refresher course in comparative religions that will not tax one's powers of concentration, this book can be recommended as a worth-while addition to any chaplain's library.

—Herman J. Kregel
Chaplain, U.S. Army

EFFECTIVE PUBLIC RELATIONS

Scott M. Cutlip

Associate Professor of Journalism, University of Wisconsin

Allen H. Center

Director of Public Relations, The Parker Pen Company

Prentice-Hall 1953 502 pp. $7.35

The public-relations practitioner is "a specialist in communication and in public opinion," the authors affirm. Scott M. Cutlip is associate professor of journalism at the University of Wisconsin, and Allen H. Center is director of public relations for the Parker Pen Company.

They define public relations as *"the communication and interpretation of ideas and information to the publics of an institution; the communication and interpretation of information, ideas, and opinions from those publics to the institution in an effort to bring the two into harmonious adjustment"* (author's italics).

Cutlip and Center describe trends toward community disintegration and loss of communion. "In the growth of public relations" they see "the attempt to regain a sense of communion among those with mutual interests who are separated by barriers of semantics, distance and differences. Bringing integration back to the American community is one of the real functions. . . ."

The first part, on perspective, is devoted to the definition, ecology, and history of public relations, and an analysis of public opinion as the wellspring of public relations. Other sections cover the process of public relations, the publics with whom the public-relations counselor deals, the practice of public relations in 10 different fields, and a view of "New Horizons."

The authors set forth three steps in the public-relations process: fact-finding, planning, and communicating. Research, reflective thought, and hard work go into effective public relations.

Cutlip and Center explain why communication is needed:

> Today, the citizen is swamped and surfeited with causes and institutions competing for his attention and support. The fleeting attention today's citizen can offer is caught by those in whom *he believes* and who can talk to him in terms of his self-interest in words that he can understand.
>
> Hence, the need to tell the story of an industry or institution is not so much born of the desire for "free publicity" as it is the need to be accurately reported and clearly understood. Many misunderstandings can be traced not only to misinformation but also to the lack of information. The need to tell the story, all of it, through every means and medium available within the budget limitations is clear, mandatory, and urgent if an institution is to do something about its own relationships rather than leave them to the chance that others will do the telling, right or wrong.

The authors discuss internal relationships within the organization of which the public-relations counselor is a part, as well as community relationships. They describe several tools which church leaders need to employ more effectively: house publications, bulletins, letters, handbooks, polls, and special events. The mass media of newspapers, radio, and television are considered.

Cutlip and Center declare that "publicity is an important—*but not all-important*—part of public relations. It is the *content and the absorption* of that content, not the quantity of publicity, that eventually registers in public opinion." Press relationships and things to avoid are discussed.

The chaplain can gain valuable insight from reading about the practice of public relations in the various fields from industry through higher education. He will find especially valuable chapters on the government, military forces, and "Welfare Agencies —Hospitals—Churches."

This significant book can help the chaplain more effectively interpret and therefore advance the growth of his program.

—James W. Carty, Jr.
Religious News Editor, The Nashville Tennessean

RELIGION AND HUMAN BEHAVIOR

Edited by Simon Doniger

Editor, Pastoral Psychology
New York

Association Press 1954 255 pp. $3.00

This is Volume Two of the *Pastoral Psychology* series. It consists of an excellent Introduction plus 15 selected articles by acknowledged leaders in the fields of religion and psychiatry. The religious leaders range in their theological affiliation from Southern Baptist to Unitarian; the psychiatrists represent a number of schools and clinics.

Many of the articles are reprints from recent issues of *Pastoral Psychology*. All have at least three purposes in common: (1) a contribution to the understanding of human behavior; (2) an attempt to show what religion and psychiatry have in common; and (3) an explanation of how these two methods of treatment, so often seemingly at odds, can work together in growing partnership in man's search for security and salvation.

Oddly and unexpectedly, you will find here not only understandable presentations of many of today's questions—plus many good answers—but many ideas for sermons as well.

Among the writers selected are Bonnell, Grant, Oates, Overstreet, Menninger, and others equally prominent in their fields.

We might as well face the fact that the prices of books have gone up along with everything else, but this book is worth three

dollars of any chaplain's money.

However, it can best be read at the rate of no more than one article per sitting.

—Herman J. Kregel
Chaplain, U.S. Army

THE DEVELOPMENT OF NEGRO RELIGION

Ruby F. Johnston

Philosophical Library 1954 202 pp. $3.00

In writing *The Development of Negro Religion,* Ruby F. Johnston might well have omitted the adjective "Negro" from the title. While she treats the subject of her study with full appreciation for each word of the title, the psychological steps over which the author takes one are not particularly racial. Having lived many years in "all-white" communities, I know that the path of development charted in the Johnston book is that which all people have trod in the evolution of religion—particularly, Evangelical Protestantism during the last 500 years, and, more particularly, American, Puritan-stemmed Protestantism.

Mrs. Johnston quite properly orients her study in the African background of the American Negro. Certainly the latter's apprehension of the Christian, mystic heritage found rootage in the spiritual cultism of his fatherland. Negro religion is pointed out as basically emotional. All Methodist and Baptist religion, white and black, has emotional expression. "Shouting Methodists and Baptists" were as much a part of the early American scene as "rail-splitting presidents" and "log-rolling teachers."

This book, emphasizing the psychological process by which religion developed with the American Negro—through slavery, the reconstruction period, and the slow upward struggle for economic and political equality—serves well to point out the hardihood of Christianity. Describing the physical and emotional horrors of slavery, it shows that the slave found comfort, solace, and freedom in religion, even as the underprivileged Negro today often finds these same qualities in his recourse to prayer, the church, God.

This well-documented study pertinently says the "point of departure between the white man's religion and the Negro's is accounted for through differences in the social roles and

statuses of whites and Negroes." While a majority of white churchmen have possibly migrated from emotional worship, there are still millions of white Christians devoted to emotional religion. The author's faithful portrayal of the present status of the *Negro church* shows that it is largely the counterpart of the *white church,* if worship patterns are isolated and then matched.

As one reads this fascinating study, he is more and more enthralled by the thought that, although largely in the segregated church, because of social and economic fallacies familiar to most of us Americans, *the development of Negro religion* is parallel to the development of all religion. When the Christian church becomes inclusive of all God's children, Negro religion will have been "ready" for integration, like all the other institutions of our democratic way of life.

The book is recommended for chaplains. It will help both white and colored chaplains in their perpetual effort to penetrate the background-factors of a man's approach to religion.

—Stephen Gill Spottswood
Bishop, Tenth Episcopal District, A.M.E. Zion Church

THE NATURE OF CHRISTIAN WORSHIP

J. Alan Kay

Philosophical Library 1954 112 pp. $2.50

"Worship is man's response to the nature and action of God. . . . Although worship will not come to order, the service of adoration becomes a more and more rewarding thing when we offer the best we can devise in His service; if we cannot ourselves command the flame from Heaven, we can arrange the altar stones and await God's acceptance."

These and other observations from a wide range of experience and study in the field of Christian worship make of this small book a great contribution to a better understanding of the techniques and meaning of this vital and elemental part of the Christian life. The author recalls to mind many of the things all but forgotten from seminary studies and also brings to light many practices and ideas the average classroom or textbook neglected to teach.

This is a well-documented study of worship made with little waste of words. There is little attempt at fancy phrasing or ele-

gant writing, but the book is a great source of fresh ideas and a needling challenger of many of our preconceived notions and "convictions."

Of the four chapters—"Union with God Through Christ," "Corporateness in Worship," "The Means of Worship," "The Holy Communion"—probably the third with its study of symbols and symbolism should cause many of us of the non-liturgical fellowships to do a bit of rethinking, if nothing more.

—Herman J. Kregel
Chaplain, U.S. Army

METHODISM IN AMERICAN HISTORY

William Warren Sweet

Chairman of the Faculty, Perkins School of Theology, Southern Methodist University

Abingdon Press 1933, 1954 472 pp. $5.00

The story of the rise and development of American Methodism parallels in a strangely intimate way the story of the rise and development of our national life. The religious movement that had its origins in the mid-18th-century social conditions of England and the preaching of the Wesleys came to America with the Irish and English immigrants of the period, becoming an organized church in 1784, just five years before the first President of the United States took the presidential oath of office for the first time. American Methodism and the United States have thus grown up together, each being influenced by, and in turn influencing, the great movements that have made, of the many diverse peoples to come to this country, one nation.

It is this story that Professor Sweet tells with skill and authority in this book. He writes with such an easy and interesting style that one forgets that one is reading authoritative history and finds himself at times lost in an adventure story.

This volume is a revision of the original edition of 1933. A new chapter, "Through Two Decades of Storm and Stress—1933-1953," brings the story up to date. An added Appendix gives information about the growth of the organizational structure, and about the present great administrative agencies, of the Methodist Church.

Those who have a special interest in Methodist history should read this book as the standard work in the field. Others will

find it a valuable and informative commentary on the history of our nation.

—Marion J. Creeger
Director of the General Commission on Chapains
Editor of The Chaplain

THE RIGHTEOUSNESS OF GOD

Gordon Rupp

Philosophical Library 1954 387 pp $7.50

If a man can afford the price and is that much interested in Martin Luther, this book makes a fine possession. It is an effort to distinguish between the historical and the mythical Luther. The author, a sympathetic non-Lutheran, attempts to present a reconsideration of the character and work of this great Christian leader whose name evokes almost as much controversy today as it did when he led a movement to purge an impure Christendom.

The major part of the book consists of the Birkbeck Lectures in Ecclesiastical History delivered at the University of Cambridge in 1947. The reason for its late publication at this time is the fact that necessary reference material could not be obtained immediately after World War II.

The book is well indexed both for scripture references and subject matter and contains a large bibliography as an aid for further study and reference.

—Herman J. Kregel
Chaplain, U.S. Army

THE GREAT TRADITION OF THE AMERICAN CHURCHES

Winthrop S. Hudson

Professor of Church History, Colgate-Rochester Divinity School, Rochester, New York

Harper & Bros. 1953 282 pp. $3.75

On the jacket the publishers have described this book as "a radical exposition of the forces that threaten the separation of church and state, showing that encroachments of the state are due to the church's failure to maintain its necessary position in the partnership." It seems to me that this statement is misleading.

This book is a very good presentation of some important factors in American church history, and in dealing with some of the significant events in American church life during the past century and a half Dr. Hudson has set forth some exceedingly important trends and problems.

While this volume does point out in helpful clarity some of the problems that now confront the churches in America, the attempt to associate these problems with the whole matter of the separation of church and state is at times rather distorted and somewhat unrealistic.

With regard to separation of church and state, the author is much more at home in his own field of past history than he is with current efforts of the churches to retain this principle in American life and to achieve the kind of vital faith which he so helpfully sets forth in this volume.

The challenge to the churches is well stated at many points. The author calls on the church of today to "throw itself on God" and "do an apostolic work."

EARL F. ADAMS
Director of the Washington Office
National Council of the Churches of Christ in the U.S.A.

Addresses of publishers whose books are mentioned above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

AUGSBURG PUBLISHING HOUSE, 426 South Fifth St., Minneapolis 15, Minn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

HARPER & BROS., 49 E. 33rd St., New York 16, N.Y.

ALFRED A. KNOPF, 501 Madison Ave., New York 22, N.Y.

J. B. LIPPINCOTT CO., E. Washington Square, Philadelphia 5, Pa.

PHILOSOPHICAL LIBRARY, 15 E. 40th St., New York 16, N.Y.

PRENTICE-HALL, INC., 70 Fifth Ave., New York 11, N.Y.

FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.

SHEED & WARD, 840 Broadway, New York 3, N.Y.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
SUPERIOR WORKMANSHIP
QUALITY FABRICS
PERFECT FIT GUARANTEED
Write for catalog D3
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N.Y.

NEWS ROUNDUP

by MURIEL STEFFY LIPP

INTERNATIONAL

Six presidents were elected by the World Council of Churches at its meeting in August at Evanston, Ill. They are: the Very Rev. John Baillie, chaplain for the Queen of England and head of the divinity school of the University of Edinburgh, Scotland; Sante Uberto Barbieri, Methodist bishop of Argentina, Uruguay, and Bolivia; Friedrich Karl Otto Dibelius, bishop of the Evangelical Union Church of Berlin-Brandenburg, Germany; Mar Thoma Juhanon, metropolitan of the Mar Thoma Syrian Church of Malabar, India; Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America; and the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in the United States and first president of the National Council of Churches. Also elected was an honorary president, Rt. Rev. G. K. A. Bell, bishop of Chichester, England.

The U.S. government is making restitution to the family of the Rev. Pang Wha-Il, **Korean** Presbyterian minister slain by drunken American soldiers in 1952. The mercy measure ($10,000) climaxes strong efforts by religious bodies in the U.S. to have the aid bill passed and signed.

Christianity on the Pacific island of **Okinawa** is at last showing signs of steady growth. Though it was introduced there in 1844, it has never, until recent years, taken hold. At the end of World War II only two church buildings remained, both damaged, and at least half of the Christians had died. Soon thereafter the Methodist, Baptist, Presbyterian, Japanese, and Holiness Christian churches, along with the Salvation Army, formed the Church of Christ of Okinawa. In 1950 the Protestant

The new Korea Chief of Chaplains, Kim Hyung Do *(left)*, is congratulated by U.S. Army Chaplain Herschel R. Werdon, at the ROK Army chaplains' conference in Taegu recently.

U.S. Army Photo

Chaplains Association helped the churches to rebuild. Servicemen pitched in. More missionaries arrived to strengthen the little group. Today there are ten thriving churches on the island, an eleventh in the process, an orphanage, a home for lepers, and an Episcopal mission center. The Army and Air Force Protestant chapels have also supplied all the literature used in the Sunday schools—more than 5000 pieces for pupils and teachers each quarter.

The government of **Denmark** has set aside $155,000 to build new churches in Greenland during the next five years. Most of Greenland is covered by ice all year, but along the western and southwestern fringes approximately 21,000 Eskimos live in 161 settlements. They are almost all members of the Church of Denmark (Lutheran).

Approximately 200,000 persons are starving in the **Philippines** as a result of destruction by ravaging bands of rats in a huge farming area of Mindanao Island. An estimated 80 per cent of this year's crops have been destroyed in Cotabato Province. Among groups giving immediate aid to the sufferers were the United Nations and church relief agencies.

Controversy has been aroused in the Church of **England** because Anglican bishops have decided that young men training for the ministry should be required to serve in the armed forces like others of their age. An editorial in the *Church Times*, Anglo-Catholic journal, states: "The world knows that a priest's calling is one which sets him completely apart from the world and from worldly values—or it is no true calling."

Dr. John Knowles, new Moderator of the **Irish** Presbyterian Church, said women are not suited for the ministry. During his term, he said, he will not consider women a solution to the clergy shortage. "I don't want to see the minister's husband staying at home to look after the children and doing the housekeeping for a minister wife," he said. "I am always sorry for the children when they have to go home to a meal cooked by Father."

The women applauded.

Gideons International, best known for its distribution of Bibles, celebrated its 55th anniversary at an annual meeting in Boston, Mass., recently.

NATIONAL

A $200,000 grant from the Philip Murray Memorial Foundation has been made to the National Council of Churches to promote religious understanding in economic life. The gift comes from the fund established in memory of the late CIO president in honor of the United Steelworkers of America.

The National Council of Churches chose New York City over Chicago as its permanent national headquarters because of that city's proximity to denominational headquarters, boards, and agencies. The vote was 7 to 2, with one member of the committee absent. The Council's General Assembly is meeting in Boston, Mass., in November to implement the action.

The Protestant ministry today is the poorest paid major profession a man can choose, says Dr. Benson Y. Landis, associate director of the Department of Research and Survey of the National Council of Churches. in an article in the July issue of

The Church Speaks on Economics

AN OBSERVER at the World Council of Churches meeting at Evanston this summer noted that sitting in on all proceedings was like attending two assemblies. There were two distinct major categories of discussion—social and theological—and always social issues were handled with more assurance than theological ones.

Another recent meeting emphasized the church's growing certitude of its position in social issues. This was a meeting of the National Council of Churches' policy-making General Board, which for the first time in its history took an official position with respect to economic issues. The 4000-word document issued at the meeting declared that a major responsibility of the church is to conserve and promote justice and freedom in the society it serves.

Rejecting the path of socialism, the declaration said that "in some situations Christians have had the misconception that the one sure road to economic justice is the socialization of all the major means of production." Today, it added, we know enough about "thoroughgoing collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils." However, "some use of government in relation to economic activities is essential."

THE THIRTEEN "norms" by which Christians are expected to guide themselves in everyday life include the following:

Christians should work for a situation wherein all have access to at least a minimum standard of living.

It is a clear Christian responsibility to work against those special forms of economic injustice that are expressed through racial and other group discrimination.

The church should keep under strongest criticism any institutions or practices which emphasize self-interest above social responsibility and which develop a moral climate within which the most honored success is success in acquiring money.

The document concludes: "The central contribution of the church to the solution of economic problems is to help its members turn its principles into attitudes that motivate conduct."

Nation's Business. He suggests that since ministers can do little about the situation themselves, parishioners take the initiative.

PERSONALITIES

Roger L. Shinn, former head of the department of philosophy, Heidelberg College, Tiffin, Ohio, this fall became professor of theology at Vanderbilt University School of Religion.

Former Methodist missionary **Isabella Thoburn,** Macon, Ga., has been chosen executive secretary of the United States Educational Foundation in India. The Foundation handles Fulbright awards and government grants to lecturers and scholars. Miss Thoburn founded and taught at Isabella Thoburn College, Lucknow, India. The institution is named for her pioneer missionary great-aunt.

Justin Wroe Nixon, of Colgate-Rochester Divinity School, has announced his retirement.

George M. Bean, rector of St. Mark's Episcopal Church, Richmond, has been appointed chaplain of the United States Military Academy at West Point.

George A. Buttrick *(left)*, for 28 years pastor of New York City's Madison Avenue Presbyterian Church, has resigned to serve as chairman of Harvard University's Board of Preachers and Plummer Professor of Christian Morals. He will be preaching in Memorial Church in Harvard Yard, co-operating with Cambridge clergymen to encourage student participation in religious life, and teaching in the general education program of Harvard Divinity School.

Hampton Adams, for sixteen years pastor of Union Avenue Church, St. Louis, Mo., has resigned to become pastor of Park Avenue Church, N. Y. C. He will teach part-time at Union Seminary in New York. Dr. Adams is author of *Christian Answers to War Questions, Calling Men for the Ministry,* and *Ambassador in Chains.*

W. O. Carver, professor of missions at the Southern Baptist Seminary, Louisville, Ky., died recently.

Chaplain Frank A. Tobey *(right)* **takes oath of office as Army Deputy Chief of Chaplains. Patrick J. Ryan, Chief of Chaplains, looks on as oath is administered by Judge Advocate General Eugene M. Caffen.**

U.S. Army Photo

U.S. Navy Photo

These little Korean Methodists meet regularly with Chaplain Robert W. Smith *(center)*, U.S. Navy and 7th MT Battalion, First Marine Division, Korea.

J. Leslie Dunstan, for ten years president of the Hawaiian board of missions, has resigned that post to join the faculty of Andover Newton Theological School, Newton Centre, Mass.

The new Salvation Army commander in Canada is **Wycliffe Booth,** grandson of the Army's founders, William and Katherine Booth. He succeeds William Dalziel, who retired after three years of service as commander.

John O. Nelson, professor of Christian vocation and field work director at Yale University Divinity School, has been elected chairman of the University Christian Mission, the National Council of Churches' campus evangelical program.

Daniel Haynes, who played "De Lawd" in Marc Connelly's drama *Green Pastures* during its second run in New York City, died recently of a heart attack. He resigned two years ago from the pastorate of St. Mark's African Methodist Church, N.Y.C.

David Gnanaprakasam Moses, principal of Hislop College, Nagpur, Central India, has been appointed to fill the Henry W. Luce Visiting Professorship of World Christianity at Union Theological Seminary, New York City, for the academic year 1954-55.

Ernest Findlay Scott, professor emeritus of biblical theology at Union Theological Seminary, New York, died recently.

The first library in the history of Nigeria, to be completed next year, owes its existence to American high school and college students and Pastor **James H. Robinson** of New York's famous Church of the Master (Presbyterian). Pastor Robinson, through his speaking engagements in various parts of the country, made countless pleas for books for Nigeria's impoverished students. U.S. students

responded. One high school group in Oak Park, Ill., collected 10,000 books. A total of 70,000 books were collected throughout the country.

Paul Tillich, who retires this year from the faculty of Union Seminary, New York, will become professor of systematic theology at Harvard Divinity School in the fall of 1955.

CHAPLAINS

Navy Chaplain **Orlando Ingvoldstad, Jr.,** former instructor at the Chaplain School, Newport, Rhode Island, was recently transferred to the Naval Air Station, Atsugi, Japan, and promoted to the rank of Commander.

Presbyterian Chaplain **James Glencairn Barrons** died recently of a heart attack. His death came three days after he and his family had moved into a new home near Dow Air Force Base, where he was stationed.

Baptist Chaplain **John H. Craven,** former head of the Ecclesiastical Relations Branch, Office of the Navy Chief of Chaplains, was promoted to commander recently and transferred to duty aboard the *USS Coral Sea.*

Army Chaplain **Herman H. Heuer** has been named XVI Corps Chaplain,

---

The largest group of Jewish rabbis ever to enter the military service at one time as chaplains were graduated recently from the Army training school at Fort Slocum, New York, and from the Navy school at Newport, R.I. Of these 25 rabbis, 19 are Army chaplains and 6 are Navy chaplains. The Navy's sextet are below *(from left):* Arnold S. Turretsky, Sanford H. Hahn, Selig Salkowitz, Harold T. Miller, Sanford M. Shapero, and *(far right)* William Kloner. With the graduates are *(from center)* Chaplain Joshua L. Goldberg, Abbot Peterson, Jr., commander of the school, and Rabbi Max D. Eichhorn.

U.S. Navy Photo

U.S. Air Force Photo

Charles I. Carpenter, Chief of Air Force Chaplains *(right)*, receives Belgian Victory Medal from Georges Carlier, Charge d'Affaires, Belgian Embassy. Edouard de Vicq, Military Naval and Air Attache of the Belgian Embassy, looks on.

in charge of chaplain's activities in the area of Honshu and Hokkaido, Japan.

Church attendance at Fort Leonard Wood, Mo., tops that of all Army posts in the world. Assistant Post Chaplain **LeRoy W. Raley** has announced that 31.5 per cent of the post's population of approximately 30,000 went to church each Sunday during the first four months of this year. He says that this more than doubles the average for Army posts in the Fifth Army area, comprising 13 midwestern states.

Roman Catholic Chaplain **Emil J. Kapaun,** who was captured and died in the hands of the enemy during the Korean Campaign, was honored in a memorial service in Grand Rapids recently. Army Chief of Chaplains **Patrick J. Ryan,** giving the address, said: "Men said of him that for a few minutes he could invest a seething humid hut with the grandeur and beauty of a cathedral. He was filled with the spirit of Christ. In that spirit he was able to inspire others so that they could go on living—when it would have been easier for them to die."

Dedication services were held recently for the refurnished chapel at the National Naval Medical Center, Bethesda, Maryland. Chief of Navy Chaplains **E. B. Harp, Jr.,** preached the dedicatory sermon.

Army Chaplain **Elmer P. Gibson** has been named 44th Infantry Division chaplain, replacing Albert A. Knier in a switch of positions. Chaplain Knier has assumed Chaplain Gibson's former spot as assistant post chaplain, Fort Lewis, Washington.

The Military Chaplains' Association would like to enroll all chaplains in the Far East Command in its organization. Association headquarters are at 1710 Sixteenth Street N.W., Washington, D.C. A new secretary-treasurer—Chaplain **William Austill**—has recently assumed his duties.

Recent awards to Army Chaplains:

LEGION OF MERIT: Daniel W. **Fielder.**

OAK LEAF CLUSTER TO BRONZE STAR: William **Nern.**

BRONZE STAR: Dominic I. **Ferelli,** Bertrand **Jordan,** John F. **Wakefield.**

COMMENDATION RIBBON: Herman H. **Benner,** Leland H. **Campbell,** Dennis G. **Moore,** Garrett A. **Nalley.**

A preacher announced that he would speak the next Sunday on "Liars." The congregation was requested to read in advance the seventeenth chapter of Mark.

—Watchman-Examiner

Overheard at the party to celebrate Methuselah's 969th birthday: "You don't look a day over 900."

In the heart of the Ozarks, I once lost my way and inquired of a native, "Am I on the road to Kansas City?"

"Well," he said, "not exactly, bud. This road just moseys along for a piece; then it turns into a hog trail, then a squirrel track, and finally runs up a scrub pine and ends in a knothole."

—Christian Union Herald

A six-year-old was telling how the children of Israel crossed the Red Sea:

"Our teacher told us that a big bunch of people were running away from an old wicked king and his army. They came to a sea where there was no way to cross. So they built a bridge and crossed over. When they got on the other side, they saw the wicked old king and his army crossing over after them. So they got down on their knees and prayed, and God made the bridge fall down, and that old wicked king and his army were drowned."

When the child paused for breath, his mother chided him: "Now you don't really expect me to believe your Sunday school teacher told you that, do you?"

The little boy shook his head. "No, Mother," he said secretively, "but you sure enough wouldn't believe me if I told you what she really *did* tell us!"

—Quote

"That was a message well worth repeating, Reverend, . . . and you certainly did."

[*Continued from page 29*]
died valiantly on savage Korean hills in a war-spawned hell of steel and flame and fantastic enemy hordes. Now the bells are singing, "Sleep in heavenly peace, sleep in heavenly peace."

We heard the bells at Christmas, and they brought to mind the church bells that ring out in country and city and town back home. Some of our men are spending their first Christmas far from their homes and loved ones. There are lonely hearts in Korea at Christmas. Many of the familiar Christmas customs are missing. All but the simplest holiday trappings are absent. The mission of American forces in Korea cannot pause even for this holy day. The lonely outposts overlooking the demarcation zone must be manned. The fortified bunkers and the long main battle position must be occupied. Even in the various command posts there are security tasks and essential services which must be performed. Still the bells are singing a glad song at Christmas. The glory and wonder of the Saviour's birth lies upon the earth this night. Over the still-broken native villages, over the shell-cratered hills, over the silent waste land where the enemy keeps his careful vigil, the bells are sounding. As the chaplains go from chapel to mess hall to crowded bunker, the carols follow and the Christmas gospel gladdens the hearts of men.

When you heard the bells at Christmas did you remember to pray that the peace of which the angels sang might come to our troubled and sinful world? When you enjoyed the beauty and gladness of the holy season, did you remember to thank God for homes bright with the light of love, a land blessed with the bounty of the Almighty, and a church unhindered in its service to the Saviour?

The bells are silent now, the carols stilled. The ageless stars look down unrivaled by the Christmas lights. In the cold squad tents and frozen bunkers your sons and husbands are sleeping at the end of their Christmas Day.

We heard the bells at Christmas. Did you?

Christmas Greetings!

Warm Christmas greetings from all the staff of the General Commission to all our chaplain friends around the world—and all good wishes for the New Year!

A Christmas Reminder

Don't forget that we will mail an attractive Christmas gift card to announce your subscription to The Chaplain for a civilian friend (or relative or institution).

Just send a remittance of $1.25, along with the friend's address, before Dec. 25.